A Country

DIALOGUE

BETWEEN

William and James,

ON THE

MONTHLY FAST-DAY

WITH

REFLECTIONS

ON THE

EARTHQUAKE

Which lately happened at **Jamaica**, and **here** *Sept.* 8. 1692.

Will. WEll met, *Jemmy*: Why was you not at Church to day?

Jam. I chose the better part, Charity; I carry'd in a dozen Loads of Wheat [*the Weather is very uncertain, and we must expect Corn will be dear*] with which I shall be able to relieve my poor Abdicated Neighbours.

Will. I am sorry you was not there; for we had a most heavenly Sermon preached by a Strange Divine.

Jam. Ay, We have very many Strange Divines now-a-days.

Will. You take me up before I'm down, *Jemmy*; I meant a Stranger.

Jam. So do I too; Strangers to the Orthodox Doctrine of the Church of *England*.

Will. You will have your way still, I find: Before the Sermon our Vicar tickled it off with a godly Prayer made by Bishop *B—net* and the new Archbishop *T———n*; and that must be Orthoknocks as you call it, I hope.

Jam. New-no Bishop, if you will believe St. *Cyprian*, as you may find it in Dr. *Stillingfleet's Unreasonableness of Separation*, p. 246. His Words are so considerable to our purpose that I will set them down: *Et cum post primum secundus esse non possit, quisque post unum quis esse debeat, factus est, non jam secundus ille sed nullus est*; "Since there cannot be a second after the first, whosoever is made Bishop when one is made already, who ought to be the first, "he is not another Bishop, but none at all. Thou knowest as well as I, *Billy*, that Dr. *Stillingfleet* and Dr. *Tillotson* were inseparable Waiters at *Whitehall*, and club'd in their Sermons. Let them reconcile these Words of St. *Cyprian*, even the holy and meek St. *Cyprian*,

Practices, if they can: And 'tis moſt earneſtly deſired, that they would club again, and ſolve this *Dilemma*. St. *Cyprian*'s Argument is good againſt Mr. *Baxter*; *ergo*, 'tis ſo againſt the new Archbiſhop of *Canterbury*; for, the moſt Reverend Father in God, Dr. *Sancroft*, is ſtill living.

Will. You are too Book-learn'd for me: but I'll warrant you the Archbiſhop *Til——n* will ſatisfie you; for he is a very good Chriſtian.

Jam. Your Warrant I fear will fail in both your Hypotheſis's; the latter is very much queſtion'd. But that we may not be longer Strangers to this ſtrange godly Prayer, I pra'ye what was it?

Will. That God would Bleſs, Preſerve and Keep, our moſt *Gracious* K. *William*, and our moſt *Religious* Q. *Mary*; And that he would Defend them againſt, and give them Victory over, all their Enemies.

Jam. What Enemies? Did the Parſon name them, *Billy?*

Will. No, No: But every body knows he meant the Moſt Chriſtian Turk, *Lewis* the French King; and the late King *James*, who would bring into *England*, Popery, Slavery, and Arbitrary Power: But I'll warrant him for ever returning; for the Prayers of the Godly will prevail certainly.

Ja. The Godly! Where doſt thou read that God commanded or enjoyn'd Subjects to pray for the Deſtruction of their lawful King?

Will. King *William* and Queen *Mary* hath commanded it, and I am bound in Conſcience to obey our King and Queen; and they are our lawful Soveraigns, I'm ſure; I ſaw them Anointed and Crowned with mine own Eyes.

Ja. Ay, they are the People's Anointed: But did not You and I ſee King *James* Anointed and Crown'd too? What became of Your *Conſcience* when you Rebell'd againſt him? Ha!

Will. I believe by your Talk you did not Faſt nor Pray neither to day.

Ja. Yes, I did both; but 'twas for our Sins, particularly thoſe of the deepeſt Dye, *Rebellion* and *King-killing:* You make an *Ahab*'s Faſt for *Naboth*'s Vineyard: You have Slander'd the King our Father, and his Son; nay more, Depos'd him, and thruſt him into a ſtrange Country to ſtarve; but God hath rais'd him a Friend in his Extremity: and now you Faſt and Pray that God would proſper you in your Rebellion; and that he would be pleas'd to null the Fifth, Eighth, Ninth and Tenth Commandments, that you may waſh your hands, and ſay we're Innocent.

Will. No, We pray to God to confound the French King and his Devices.

Jam. Becauſe he preſerves our lawful King *James:* If he would baniſh him as *Oliver Cromwell*, our Prototype, formerly gain'd that point; then inſtead of Curſing you would Bleſs him: But God hath given this Monarch a more ſublime Soul. When we do re-eſtabliſh K. *James* on his Throne, the glorious K. *Lewis* will make an advantageous Peace for all Chriſtendom. Nothing obſtructs a Peace ſo much as the boundleſs Ambition of K. *W.* and poor *England* is the Aſs to bear the Burthen whilſt we mount him, and raiſe the Dutch to trample us in the dirt.

Will. Odſooks, ſay you ſo? The Parſon did not ſay one word of that.

Jam. No, 'tis too nice a point to be touch'd: but if you will have a little patience, and ſet aſide your unreaſonable Prejudices, I will demonſtrate the whole matter to you as conciſely and with as much Veracity as I can. Know then, that this damnable Conſpiracy hath been hatching in K. *Charles* II. time; for when they found that good King firm to his Reſolution of keeping the Succeſſion in the Right Line; and notwithſtanding all their Artifices, would not paſs the Bill of Excluſion; but withal adviſ'd them to make the ſtricteſt Bill they could to menacle their Kings in caſe of a Popiſh Succeſſor, and he would Sign it: which was ſo far from giving them Satisfaction at that time, altho ſo indulgent, reaſonable, and condeſcending, that *Shaftsbury* was ſent into *Holland*, and there founded this horrible Conſpiracy and unnatural Rebellion. It was not ſo much to keep out Popery, ſuppreſs Arbitrary Power, and preſerve Property [*Neither of which was in danger in that King's Reign*] as it is inſinuated in all the P. of *Orange*'s Declarations; but to alter the Succeſſion, and to make the K. of *England* Elective, which they have effected in the P. of *Orange*, deſigning thereby a Commonwealth when they are able.

Will. But K. *James* intended to bring in Popery, and govern Arbitrarily by diſpenſing with our Laws; 'tis better a Commonwealth than under ſuch a King.

Jam. To enervate that, I was an ocular and an auricular Evidence; for K. *James*, the Night before he went to *Windſor*, and then for *Salisbury*, was pleaſed to expreſs himſelf at Supper with great Concern for his Kingdoms, in theſe Words, with Hands and Eyes lift toward Heaven; *What would my People have? I will call a Parliament that all Grievances may be taken away, that Laws may be made to ſecure their Religion and Property, that they may examine ſtrictly into the Birth of the Prince of* Wales; *God forbid that any ſuch Cheat ſhould be put upon the Nation; for*, ſaid our good King [darting his Eyes on the Pope's Nuntio] clapping his Hand on his Breaſt, *I will do as I would be done by, for that is the Law and the Prophets.* Then directing his Diſcourſe to the Earl of *Oxford* [who waited then as Gentleman of the Bedchamber] with the ſame Aſſeveration, ſtriking his Breaſt, he ſaid, *I will do as I would be done by, for that is the Law and the Prophets.* Then ſpeaking to Sir *Henry Firebrace*, Clerk-Comptroller in waiting, he continued his religious Proteſtation, ſmiting his Breaſt, &c. as before. I ſaw and heard all this, *Billy*, as I hope for Salvation: And his Majeſty expreſs'd himſelf ſo pathetically, that we did ſee, as it were, his Royal Soul in his Pious Face; *Vultus nobis animus*: if ever it was true, 'twas at that time. And to confirm he ſpoke his Sentiments a Great Perſon, who is now alive, told me then the King had declar'd in Council, *There was nothing his People could ask of him that he would not do to ſatisfie them: yet I am afraid*, ſaid he, *'tis all too late.* His Lordſhip is now in Commiſſion, and therefore you need not doubt of his Majeſty's Integrity, ſince a *Williamite* avowed it. A Peer of the Realm doth not ſwear when he gives his Verdict againſt his Fellow-Peer; only puts his Hand to his Heart, ſaying *Upon my Honour*, and 'ts ſufficient: His Majeſty King *James* did it three times, calling God to witneſs: I hope you will allow him his Peerage, *Billy*. Yet infatuated Engliſhmen would not believe him! How many Millions of Money? How many Thouſands of Lives? How many Hundreds of Ships' had we ſaved? What Reproaches? What Calamities? nay, What Sins had we avoided, by adhering to our pious Soveraign's Promiſes and Declarations? But we blaſphemed the Lord's Anointed and our Soveraign Lord the King ſaying He is a Perjurer, we will not believe him, [*We will not have this man to reign over us*] and yet at the ſame time embraced the P. of *Orange* as a Saviour ſent from Heaven inſpired for our miraculous Preſervation: and are ſtill going on in our Lethargick Chimera's, altho he hath not made out any thing in his Declarations, particularly his bringing over the P. of *Wales*'s Mother, a poor Baker's Wife as was pretended; tho K. *James* ſent Letters to both Houſes to examine narrowly into the Birth of that Prince, ſaying, *It is not to be ſuppoſed at this time of day that the P. of Wales has many Friends in either Houſe:* yet it was not inſiſted on, becauſe they knew the Proof unfragable. And tho ſome ſay that was not in the P. of *Orange*'s Declaration, yet 'tis well known that ſuch a Woman was every Night expoſed on Horſback in *Holland*, where their Circle of Coaches met as ours do in *Hide-Park*, and publickly declared the P. of *Wales* Mother who was to go into *England* with the P. of *Orange* to confront the Juggle, as they call'd it of the Birth of the P. of *Wales*. To confirm the truth of this, ſeveral Perſons of Subſtance who were then in *Holland* have deſerted the P. of *Orange*'s Intereſt upon that politick Dutch-Trick. You may judge of all other Cheats by this. If the P. of *Orange*'s Deſign had been purely to ſettle Religion and Property by Law, and for preventing Popery and Arbitrary Power, and to ſettle the Succeſſion, as 'twas pretended Why did he not, as King *James* propoſed, remain in ſome part of his Majeſty's Dominion with his Troops, that a Free Parliament might be called to adjuſt all Jealouſies and Grievances? This had been a moſt glorious Atchievment, worthy to be engraven in the Roll of Fame *ad perpetuam rei memoriam*: But inſtead of giving an Anſwer to the King, his Uncle and Father-in-law, by the Lords whom he had ſent to him on that Errand, he marches directly for *Windſor Caſtle*, and thence to St. *James*'s And to ſhew he came poſitively for the Crown, all his Declarations were in the Royal Stile, *We*, &c. To purſue which Deſign, after the Guards were ſet by the King he changed them to *Dutch* Guards, and ſent three Lords when His Majeſty was in a ſound ſleep at Midnight who rudely wak'd him [tho diſſwaded from it by the Page and Gentleman of the Bed-chamber, who told them the K. was not well, and had ſlept very little in two Nights before] to tell him the P. of *Orange* could not think himſelf ſafe His Majeſty being ſo near him; and therefore he would have him remove [that Night too, elſe they might have ſtaid until the Morning] either to *Ham-Houſe* or to *Hampton-Court*. *O barbarous Inſolence!* You or I could not have endured it from Servants; no, not from our Parents!

Will. Odſooks, I would have broke their Heads had any ſerved me ſo.

Jam.

Jam. Well then, by this time I hope you do not think the King did abdicate us, — we do not truly underſtand the word; it ſignifies a free and voluntary reſignation of our Right; Now pray conſider, did K. *James* freely and voluntarily reſign his Crowns? or was he not forced to make his eſcape out of the hands of his Enemies to ſave his Life? For they had put a *Dutch* Guard upon him, by which he was made a Priſoner, and Death uſually is the next ſtep to Monarchs.

Will. They muſt go whom the Devil drives; I never heard a word of this before.

Jam. No, nor thouſands more, but the quite contrary; for they are true Children of their Father, they delight in, and carry on their deſigns by Lies: But what have we gain'd by this Revolution and Rebellion? Let us caſt up our Accompts. *Imprimis* —— We have Dethron'd, Depos'd, Baniſh'd, and for ever as much as in us lies, extirpated our Lawful King, and his true Heir, under whom we enjoy'd Peace, Plenty, and Proſperity: We paid nothing for theſe Bleſſings *Billy*; no! not ſo much as our Prayers and Praiſes to Heaven for them as we ought! if we had, God would not have permitted theſe judgments to fall upon us: Our Sins are the cauſe, let us therefore repent and make reſtitution to our ſo much injur'd Soveraign: Repentance cannot be true without Reſtiturion; to repent and yet continue in the ſame Sin is nonſenſe; 'Tis like the ſwearing Clergy-men, who in the Letany, pray *From all Sedition, privy Conſpiracy and Rebellion, good Lord deliver us*; and yet they continue in Actual Rebellion, Preaching againſt their Lawful King, and praying for an Uſurper: Call ye theſe Prayers and Praiſes to God? No, no, be not deceiv'd; 'Tis the ſacrifice of Fools and Knaves; and God will eſteem it no other. I fear, and tremble at it. There were few or no Taxes in K. *James*'s Reign; but ſince this Revolution, Rebellion and Uſurpation, in four years time only, more Money hath been drain'd from poor miſtaken-abuſed-*England* than in the two former Reigns; from the miraculous Reſtoration of K. *Charles* II. [*more than* 28 *Years which great Bleſſing we have quite forgotten too*] until the Diabolical Abdication of K. *James*: Nay, I may ſafely take in the Reigns of Qu. *Elizabeth*, K. *James* I. and K. *Charles* I. [*In all* 129 *years*] in whoſe Reign what noiſe did a little Ship-money make, which built the *Royal Soveraign*? [*a Ship which hath done ſo much Honour and Service to the Engliſh Nation, and remains capable to do a great deal more*:] The heat was, becauſe the King rais'd it without a Parliament. But now a Convention and a Foreign Prince can Dethrone the Lawful King, and make a Parliament, which gives away almoſt all the Wealth of the Nation to enrich the *Dutch*; and it goes down glib with us! Neither do they ſo much as enquire how K. *William* hath perform'd the Prince of *Orange*'s Declarations.

Will. 'Tis true indeed; we cannot boaſt of his Integrity in that: But we are freed from *Popery*, that is totally cruſh'd.

Jam. And the Church of *England* too, in a great meaſure, which is the only Bulwark againſt *Popery*; when that Rampart is demoliſh'd, *Popery* will flow upon us impetuouſly: But we do not ſee ſo much Religion to brag of in K. *W.* Before he came over 'twas confidently averr'd, that he uſed to go to Maſs; and promiſed the Confederate Popiſh Princes, that he would be kind to the Papiſts; of whom he brought over, and continues, many thouſands in his Army, (and pays them tho he goes on tick with the *Engliſh.*) In *Scotland* he is a Kirkſman, the Church of *England* is almoſt deſtroyed there: In *Ireland* he would allow of *Popery*, or any thing what the People pleaſe, to gain that Government: In *England* he is a lukewarm Chriſtian, favouring all, and truly of no Religion; unleſs Predeſtination can be call'd Religion. Empire is his ſole aim and deſign, which he will compaſs directly or indirectly; by Policy, Stratagems, Diſſimulation, breach of Promiſes, Proteſtations and Declarations; or by the death of thouſands of Soldiers. He was earneſtly entreated and adviſed [*ſince we Created him King, for he was made ſo out of nothing*] to decline his precipitate intention of attacking the Enemy; becauſe in all probability, he would looſe 10000 Men before his Army could have equal fighting, they being ſo advantageouſly Poſted: What then, replyed he, ſo we gain our Point: For if we are predeſtinated to conquer, we ſhall overcome; if not we muſt be beaten; *O pius Pater Patriæ!* who values not his Subjects Lives and Treaſure, ſo he climbs to the top of the Pinacle. And to ſtrengthen this Aſſerſion, What Popular Acts hath he paſs'd ſince we dub'd him King, to recompence all our Bloud and Treaſure? King *James* had other Bowels; For when his Subjects, thoſe whom he had moſt endear'd, had deſerted him; O *Engliſh* Ingratitude to their Kings! he would not venture the remaining Loyaliſts; becauſe they were but an handful to a multitude: Oh! call not his Piety cowardiſe I beſeech you

you Friends and Fellow Subjects, 'twas true Religion; he was truly Religious (in his way) and only design'd that the Roman Catholicks might have a limited Liberty for their Religion, of which His Majesty is a member, to be adjusted by Act of Parliament, as likewise our Grievances: Certainly it had been our Interest to have kept our Old Religion, and our Lawful King: in his time our Coffers were full and ran over, but now they must squeeze to get any thing out of them.

Will. Odsooks and squeeze very hard let me tell you that; they Poll, and Poll, and Poll every quarter, so that I cannot pay my Rent I'm sure.

Jam. We are well enough serv'd, we brought it on our selves by *Aldicating* our good Old King, and caressing a Petty Prince; for whom, and our deprav'd fansie, we paid the first penny, a-lumping-all-to-make-a-penny-worth, the sum of 600000 *l.* Sterling.

Item. In Taxes, most part of which is carryed out of the Land, never to return again, except some Half Crowns which are so Clip'd they hardly weigh 22 *d.* and yet they do it in *Holland* openly in their Shops: a Crime with all Capital, but there a Trade: the Taxes are computed at about 20000000 *l.* Sterling; but I do not pretend to be exact, because a true account thereof will be published by way of Debtor and Creditor, to present to the Houses of Commons next Sessions: I shall only advise my Countrymen to consider, that when the Bloud ceases to circulate, the Body cannot live: Money is the Bloud of the Body-politick; that being exhausted no Gold or Silver Mines are in *England* to repair or replenish it; and our Trade is so much impaired, that but little Bullion is imported to answer the vast exportation of our Coin.

3. When Ships arrive richly laden, which is but seldom, we have not Money to buy those Commodities; if we can cover our Nakedness decently and cheap, and put food into our Bellies to sustain nature, it is all we can reach to now: And when our Merchants have cast up their Accounts of double or treble wages to the Seamen, double time in waiting for Convoys, &c. Treble Insurance Money, &c. and their Goods laying dead upon their hands, with the mighty Losses they have sustained at Sea; I hope, at last, they will be of my opinion, that Honesty is the best Policy, and Godliness the truest gain, and shew it too by petitioning the Council now, and the Parliament the next Session, to bring home our Lawful King.

4. The number of Ships taken and lost is computed at 2500 Sail; the value of which at 500 *l.* each Ship (*a modest computation the cargo included*) amounts to 4000000 *l.* not reckoning the Men of War lost.

Lastly, The number of brave Men killed, by this dismal change is not easily computed; 'tis guessed at 100000, but if they could be exactly numbred, 'tis impossible they should be valued; especially their precious Souls.

Will. Well; in the main I am of your mind, that we have done a hair-brain-hasty-unadvised-action: But now we are in, we are obliged to go through; for if K. *James* returns by the Force of *France*, then we shall inevitably be overwhelmed with *French*-Arbitrary-Power and Slavery; be servile to Strangers, and Dragoon'd into *Popery*; and we were better continue as we are, then we part with a great deal of our Riches, then totally to loose our Religion, which is dearer to us than our Lives.

Jam. The ills which I have done cannot be safe, but by committing greater said wicked *Cataline*; but Christians have another method, Repentance; turn ye, turn ye from your wicked ways; *for why will ye dye, O house of* Israel, *saith the Lord*: You say we have done a hair-brain-hasty-action; but you mince the matter, for we have perpetrated a very wicked and sinful deed: Rebellion is as the Sin of Witchcraft saith God.

2. You say we must go through, &c. as above: To which I answer, King *James* cannot in prudence endeavour to be re-established in his Kingdoms by a Foreign Force [*unless we compell him*] for that way his People would be destroyed; his Country laid waste, and his Subjects beggar'd; and 'tis next to a King of Clouts to be King of a debilitated and ruined Nation; at the best he could expect to be but a Vice-Roy during pleasure by your bugbear supposition. No, King *James* says otherwise in his Declaration; *The Most Christian King hath, according to our desire, declined to send over Troops so numerous, as may raise jealousies in the minds of our good Subjects, of his intending to take the Work wholly out of their hands, or depriving any true Englishman of the part he may hope to have in so Glorious an Action, as is that of restoring his Lawful King; that but so many Troops should come, as are sufficient to untye the hands of our Subjects; and make it safe for them to* See K. *James*'s Declaration.

repair to Our Standard; which Troops ſhall be ſent back, as ſoon as we ſhall be fully ſettled in Poſſeſſion of our Kingdoms, without the leaſt injury to the Perſons or Poſſeſſions of Our Subjects, &c. But we may prevent theſe ſurmiſes and fears by addreſſing to the Parliament, to recall Him, that His Reſtoration may be as Glorious as his Royal Brothers. Let all unbyaſſed Engliſh-men revolve how flouriſhingly we enjoyed our Religion, Laws, Property, and Trade after that miraculous Reſtoration; and God would reſtore the ſame Bleſſings had we the ſame repenting Hearts.

3. As to our Servility to Strangers, *&c.* —— Your K. *W.* hath forty Papiſts in this Army to one that K. *James* had in his; and a much greater number of Strangers than our lawful King deſign'd to bring with him for his and our neceſſary Aſſiſtance. Remember the *Danes* in the days of yore, how they Lorded it over us, [and were from thence called *Lordanes*] and if we go on [or go through as you call it] to have our beſt Men killed in the *Dutch Quarrel*, and to ſupport the *Ambition* of K. *William*, we ſhall be ſo weakned, that *Dutch* Strangers will be our *Maſters*, and *Engliſh* Freeholders their *Slaves*. I beg, religiouſly, that all *Free-born Engliſh-men would weigh this point truly*, like brave old *Engliſh-men*.

4. Our Religion will be guarded by Acts of Parliament, as I told you I heard our gracious K. *James* promiſe, and you have ſeen in his Declaration which he will keep inviolably, tho the P. of *Orange* broke his in every Particular.

Will. If this be true, as I know a great part of it is, ſure we are not wiſe to be thus led by the noſe. I have read in a Book intituled *A Diſcourſe written by Sir* George Downing *the King of* Great Britain's *Envoy Extraordinary to the States of the* United Provinces, ſhewing how cruelly, barbarouſly, and inhumanely, the *Dutch* treated us at *Amboyna*.

Jam. Ay; and when 'tis in their power they will uſe Us juſt ſo in *England*. The Lord open our eyes, that we may foreſee and prevent our ruine, for we are on the brinck of a Precipice: Yet notwithſtanding our loſs the other day (about 14000) by *Namur*, we have ſent more Recruits (12000 Men) the Soldiers who were to form a Deſcent into *France* this Summer to Crown K. *William* there, as the Prophecy tells you the *Son of Man*, meaning *Him*, muſt be this notable fourth Year of his Reign. O infatuated *Engliſh-men!* to believe ſuch Stuff! Yet, as the Doctrine now in vogue ſpeaks, — If the P. of *Orange* is predeſtinated to be King of *France*, it muſt be ſo; and if the People of *England* are predeſtinated to *Rebell*, and continue in it, they muſt do ſo, and be damn'd. So that by this *Dutch* Doctrine we make God the Author of all our Villanies. *O horrible Blaſphemy!*

Will. Pray what may that pretended Deſcent coſt the Nation?

Jam. About 3 or 400000 *l.* A Triſle.

Will. Triſle me no Triſles; I ſee we muſt be undone at this rate.

Jam. If we do not repent it is very viſible we ſhall periſh: And truly I ſee but little hopes of true Repentance and thorow Reformation; for about three Weeks ſince I diſcours'd with one, who is a zealous *Williamite*, concerning the Premiſes, hoping to convince him, as God be thanked thou art; but his Heart was unmalleable: His chief Argument for their being in the right, was Succeſs. He began with the Prince of *Orange*'s Arrival in the Winter; how the Winds and Seas favoured him; how he miſſed our Fleet; how the Hearts of the People were open to receive him; his Conqueſt in *Ireland*; the beating the *French* Fleet, *&c.* I urged *David*'s Complaint, how the Wicked flouriſhed in his time, *Then*, ſaid he, *I have cleanſed my ſelf in vain, and waſhed my hands in innocency.* The Succeſs of the Wicked amuſed holy *David*; it was too hard for him to underſtand until he went into the Houſe of the Lord, then he knew the end of theſe Men; namely, *That they ſtand in ſlippery places, and ſhall be caſt down and come to a fearful end.* That Succeſs is not the Chriſtian's Rule, the Word of God, the Scriptures, are our guide: *If an Angel from Heaven ſhould preach any other Doctrine to you than what you have received from us let him be anathema*, ſaith the Apoſtle. Now the Scriptures ſay, *Honour thy Father and Mother; Thou ſhalt not Steal; Thou ſhalt not Covet; Fear God and honour the King; Touch not mine Anointed, and do my Prophets no harm; Mine Anointed, not the Peoples*, and much more. Then to weaken his Argument founded on Succeſs and Proſperity, I conjur'd him to conſider religiouſly the terrible Earthquake at *Jamaica* in *July* laſt in which ſo many Thouſands were ſwallowed quick; they went down into the Pit, not having time to ſay *Lord be merciful to us Sinners*; about four Millions of Treaſure was buried and deſtroyed. And this Iſland is the beſt Plantation the *Engliſh* have in the *Weſt-Indies*, and is now as much ſubject to K. *William* as his other Dominions: Surely then this Earthquake muſt be eſteem'd a great

a great Judgment, and muſt put a *Remora* to the celebrated Succeſs and Proſperity ſo much boaſted of, &c. He returned, That Earthquakes proceed from natural Cauſes; that they were a wicked People, *Sodom* and *Gomorrha* were not more ſinful, and their Deſtruction was but the effects of God's Juſtice; That We in *England* were true Proteſtants, and lived up to the Religion We profeſs, and therefore he feared no Earthquakes here: 'tis *Terra firma* in *Old England*. I told him, That God could ſhake the Foundations of the whole Earth, and would his *Terra firma* if We continued in our Sins: That the *Phariſee* thanked God he was not ſo wicked as the penitent *Publican*, but that *Publican* was juſtified rather than he: That our Saviour ſaid they were not greater Sinners on whom the Tower fell than thoſe who eſcap'd; but if they did not repent they ſhould all likewiſe periſh: That this Judgment was ſent on Them to warn Us: That *Jamaica* could not be guilty of greater Sins than we have perpetrated: We did *Behead our lawful pious King*, and do yet continue in a *Wicked Rebellion*: at which Word he piſh'd, and ſo we parted. O *Billy*, what hope is there of Repentance in them who are ſo far from owning their Sins, that they applaud their own Righteouſneſs, and bring God himſelf to juſtifie them by his forbearance.

Will. Truly we are a very wicked and obdurate People; yet God is pleaſed ſtill to *Warn* us: What a terrible Trepidation had we this 8th day of *Septemker*, at Two of the Clock in the Afternoon? Which ſhews God can ſhake this *Terra firma* ſo much relied on by inſenſible Wretches.

Jam. Yea, and ſhake it to pieces; worſe than at *Jamaica*, if we do not Repent, and make *Reſtitution*. There is a memorable Paſſage in the ſixteen Chapter of the *Acts* almoſt tynonymous, but very pertinent, to our Tranſactions here in *England*, and the Earthquake this day: I will inſert it, and enlarge upon it. *Paul* and *Silas* the Apoſtle and Diſciple of our Lord Jeſus Chriſt, were, for Preaching the Goſpel and working a Miracle, beaten with many Stripes, and caſt into Priſon: And that they might be kept more ſecure, they were thruſt into the Stocks. [*Our Archbiſhop, and ſeveral Biſhops and Miniſters,* *Acts xvi.* *Ver.* 23, 24. *are violently thruſt from their lawful Habitations and juſt Rights and Poſſeſſions, and confined with the Fetters of Poverty and Penury; and, were it not for the Charity of well-diſpoſed Chriſtians, they and their innocent Families would ſtarve; becauſe they refuſe to act againſt their Conſciences.*] But *Paul* and *Silas* Prayed and ſung Praiſes unto God, and ſuddenly there was an Earthquake, and the Foundation of the Priſon was ſhaken, and the Doors were opened, and their Bonds looſed; and the Keeper fearing the Priſoners were fled, would have killed himſelf: But *Paul* cried with a loud Voice, *Do thy ſelf no harm, for we are all here.* Then when he had called for a Light, and ſaw the wonderful effects of the Earthquake, he trembled, [*As many of us, God be thanked, did at this days Earthquake*] and brought *Paul* and *Silas* out, and ſaid, *Sirs, What muſt I do to be ſaved?* And they ſaid, *Believe on the Lord Jeſus Chriſt, and thou ſhalt be ſaved and thy houſe: And he took them the ſame hour and waſhed their Stripes and and was baptized he and all his. And when he had brought them into his houſe he ſet meat before them and rejoyced, believing in God, and all his houſe.* *Ver.* 25. *to* 34. Three things are very remarkable in this Man's Converſion, *Faith*, *Repentance*, and *Reſtitution*.

1. Faith. — *Believe in the Lord Jeſus Chriſt*, verſ. 29. And that he did believe is plain, for *he was baptized*, verſ. 33.

2. Repentance. *He trembled and fell down before them*, verſ. 29. He was ſorry and grieved for his paſt Sins, and reſolved to turn from them and lead a new life, walking in God's holy Commandments for the future, if he could find the true way; and therefore he cries out with great earneſtneſs, in a mighty Agony of Spirit, *Sirs, What muſt I do to be ſaved?*

3. Reſtitution. He did as much as lay in his power: He could not take off the Indignity, Affront, Smart and Pain, that the Stripes and Stocks gave them, and with which he had ſo cruelly and with great inveteracy but a little before loaded them; but he waſhed their Sores, bath'd their Bruiſes, bound up their Wounds, and brought them into his Houſe, ſet Meat before them, and rejoyced, and believed in, and praiſed God. O happy change! From a Jaylor he became free-born in Chriſt Jeſus! O bleſſed Earthquake! thus to ſhake and change the hearts of Sinners from a hardened Adamantine Perſecution of Chriſt's Apoſtles and Diſciples to the tenderneſs of a divine Repentanee and an invincible Charity! God grant the Earthquake this day may have the ſame Effects with us; that we may waſh the Stripes of thoſe we have ſcourged, and with this Keeper of the Priſon, repent and make Reſtitution, without which no Repentance can be true. God hath ſhaken his Rod over us, and if we do not amend

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our Lives he will let it fall heavy upon us. He warned *Jamaica* with ſuch Tremblings as we have ſeen this day ſeveral times before his Judgments poured down upon them. O let us heartily reflect on our paſt wicked Lives, and with unfeigned Sorrow and effectual Repentance turn from our ways with loathing and deteſtation; chuſing rather to dye than commit, or continue in, any known Sin: And tho Earthquakes are cauſed by the Air being compreſſed, or pent, in the Bowels, or Caverns, of the Earth, and proceed from natural Cauſes as Thunder and Lightning do, are bounded by God's omnipotent Providence, and cannot hurt without his Permiſſion; yet if the Puniſhment of our Neighbours and his threatning Rod, which he hath this day held over us in great mercy, will not move us to forſake the crying Sins treated of at large in the Premiſes, of which we are ſo notoriouſly guilty; he will ſuffer his Anger to break forth into Fury, and conſume Us, our Wives, our Houſes and our Children, in the twinkling of an eye; and not only puniſh us temporally, but hurry us into Perdition with the eternally tormented Souls in Hell-fire.

Will. God forbid we ſhould provoke his Mercies by continuing in our Sins: Verily your Diſcourſe, and this merciful warning from Heaven, hath ſo touch'd my Soul, that I do now, and will always, pray that God would grant us true Repentance, and loyal Hearts to reſtore our Depoſed King. *Amen.*

Jam. Fellow-Subjects, dear Brethren and Chriſtians, for Jeſus Chriſt's ſake conſider: If we perſiſt, an inteſtine War will inevitably follow, [*Pray reflect on the Miſeries of* Ireland;] and 'tis but juſt that we who would not know our own Happineſs ſhould be made ſo miſerable. If we continue obſtinate, and not reſtore King *James* in his life-time; yet an indiſputable Right to the Crown lives as long as the Prince of *Wales* ſurvives, or other Sons which the *Queen* may ſtill have: There will be an entail'd War upon the Nation ſo long as any Intereſt can be made to foment and ſupport it. Pray reflect on the bloody Contentions of the Houſes of *York* and *Lancaſter*, and tell me if it is morally poſſible that we can be happy whilſt a juſt Diſpute continues amongſt us between a *Diſpoſſeſt Right* and an *Unjuſt Poſſeſſion*. God of his infinite Mercy give us true Repentanee, loyal Hearts, and diſcerning Souls, that we may ſee and purſue the things which make for our Peace here, and our eternal Welfare hereafter. *Amen.*

Sept. 8. 1692.

FINIS.
